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WILL-POWER

By

Sidney B. Flower

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WILL-POWER, PERSONAL MAGNETISM, MEMORY-TRAINING, and SUCCESS

By
SYDNEY B. FLOWER

Illustrated by
ETHEL STAHL

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Strong Will the Victor Over Failure.

INTRODUCTION

The object of this book is to make plain to the reader, in the fewest possible words, that a general law underlies those desirable results of human attainment which show forth as "Attractive Personalities," "Successful Lives," "Men of Strong Will," "Men and women of Achievement," etc., etc.; that this general law is simple of comprehension and easy of application; that it works smoothly and unfailingly and without exceptions, as a general law should work to be worthy of the name; and that it is within the power, therefore, of every reader to make over his own character, and amend his fortunes, by changing his plane of vibration to correspond with the basic conditions required to cause the Law of Success to operate in his own case.

It is made plain that a trained will is the basis of all successful human endeavor, and to put the matter in a nutshell, here and now, it is shown that Will is built in one way, and in one way only, namely, by making yourself do something you do not want to do. In no other way whatever is Will built and developed. This is the basic thing. This is at the root of the general law of Success, whether Financial, Social, Political, Domestic, or what not. You will distinguish between the building of Will, on the one hand, and the application of Will to an end, which is

Ambition. It will be clear to you that Abraham Lincoln's determination to educate himself, in the face of serious difficulties, is not the building of Will, but the application of Will-Power to an end. In his case the Will was already built. He had only to apply the power to a purpose. In this book, on the other hand, we assume that the Will is yet to be built. We make it very plain HOW it is built, and we insist upon the point that Will is built in no other way whatever than by compelling yourself to do something you shrink from doing, which implies also its reverse of compelling yourself to refrain from doing something you want to do.

It is evident that this is a very little book. The intention was to make it of as few pages as possible. When you have the heart of a matter before you in a few words you are less likely to mistake the meaning than if it were diffused throughout a bulky volume, which must necessarily consist of much padding. Padding is the inexcusable thing in the making of books. In the 38th Chapter of the Book of Job, 2nd verse, it is written, "Who is this that darkeneth counsel by words without knowledge?" and, indeed, it seems to us a truism that four-fifths of the books of the world could with advantage be cut down to one-half or one-quarter their bulk. The intent of this book also is that the reader may straightway derive benefit for himself by forthwith following the directions given. The purpose is to be immediately helpful. The plan is to tell the reader something of value of

which he can make instant use to his own advantage, now and at once.

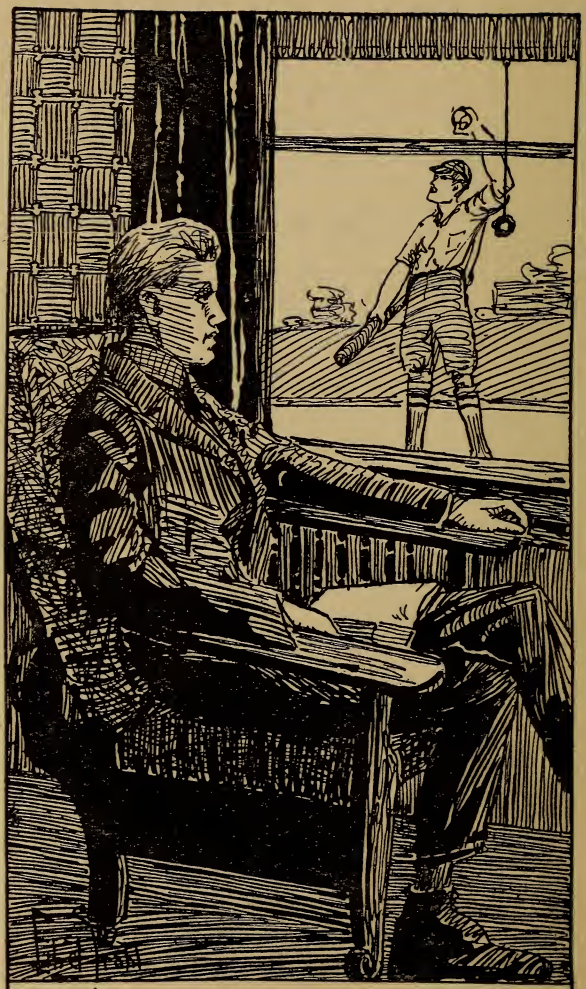
The instructions and exercises given here are addressed directly to men, but this is done merely for convenience in writing. The message of the One-Best-Way Series of New Thought books is addressed equally to women, and nothing which is set down as attainable by the man is an unattainable goal for the woman. On the contrary, the woman student by reason of her quicker apprehension will profit by this instruction more swiftly than the man, being less encumbered by doubts and hesitations and fear of ridicule, and more advantaged by her intuitive assent and warmth of feeling than he by his slower process of reasoning things out. While he thinks, she feels. To both, however, the results will eventually prove the soundness of the instruction.

Chicago: September, 1920.

CHAPTER I

STRONG AND WEAK WILLS

Much is contained in the common adjective "strong-willed," that is not at once apparent. Just what do you understand by the term? Do you mean a person who is not easily influenced by others? Probably. Let us see what more is meant. A strong will means first of all the power of concentrated thought upon any subject, which means again the power of sustained concentration upon any subject regardless of obstacles. The obstacles may be presented by yourself or others, they may assail your attention from within or from without, taking many forms, persuasive, threatening, commanding, but, where they meet with the strength of will which is natural to the normal human being they fall back, are shaken off, withdraw as a wave withdraws after spending its force against a rock. On the other hand, the weak will, easily diverted from its purpose, lends attentive ear to any obstacles to concentration that present themselves, and as often as they may present themselves, and is swayed this way and that, achieving nothing except the expenditure of time, finding even memory so much affected by the play of conflicting attention that the mind carries away from the task, when the losing struggle is finally relinquished altogether, nothing but



Building Will By Refusal.

a strong distaste for the subject and all that concerns it. Yet this distaste was not at all the object the weak will had in mind when it began its task. Its intention was to do something by concentrating its attention. It has done nothing but waste time, which is the reverse of what is intended. That is one phase.

There are wishes which are light as thistledown, forgotten as soon as thought, scarcely taking form in consciousness, and there are deep wishes of the heart which shake the man to the depths of his being. It is usual, however, to distinguish between a wish and a desire because of this quality of depth of feeling in the one and not in the other. Our wishes are in the main fleeting, ephemeral things, not connected with will, whereas our desires are deeply planted growths of feeling which have the amazing property of sometimes moving in accord with the will and sometimes being flatly opposed to it. When the mind is in this condition of confusion where will and desire clash we say that the man is harassed by conflicting desires. This state of mind is one of the commonest of the petty tragedies of our existence. The undisciplined mind is especially prone to this state of conflict because the undisciplined mind is one that does not use the will in its manner of self-government, and the result is not unlike an untended garden where weeds and grass grow as they please and choke the flowers and fruits. The commonest phrase is "I can't help my feelings," which is another way of saying, "I can't help my desires." We expect to show

you that this statement is entirely untrue, and to make it evident to you that its untruth is clearly established by the fundamentals of the system of will-training set forth here. It would be an unfortunate thing, indeed, for the human race if it were true that a man could not change his desires, or his feelings or his will, or his wishes, since it would mean that he was incapable of any self-improvement whatever. Exactly the contrary is the case. The truth is that the mind of man is subject to the discipline which his will imposes upon it, and that his feelings, desires, emotions and wishes are vassal to his will, which is the ruler. The strong will rules the man. The weak will, obedient where it should command, is swayed by passion, dominated by emotion, controlled by feeling, thrall to desire, tossed hither and thither by wishes; in a word, is acted upon instead of acting.

Nevertheless, though the will is the rightful ruler of the mind it has happened again and again in the history of mankind that a man of strong will has been at the same time a man of strong passions or emotions, and it is by no means the rule that where the emotions are strong the will is weak. But the popular phrase sometimes throws a clear light on a problem, and it will occur to you that the popular phrase in connection with a man who has exhibited strong feeling, for example, a burst of anger, is, "He gave way to his temper!" This is illuminating. Clearly if he "gave way" he interposed no check; he made

no use of his natural power of control; his will abdicated in favor of an inferior ruler.

We are accustomed to quote Napoleon as an example of a man of strong will, because of the marvel of his career as the ruler of many kingdoms, his amazing rise from a youth of poverty and insignificance in Corsica, to be a young lieutenant of artillery, to be head of the army, to be Emperor of France, and to be conqueror of Austria, Italy and Spain. If we are right in our statement that a general law underlies all success achieved by individual men it is necessary to show that this general law operated also in the case of the success of this eminent example, Napoleon the First, Emperor of the French.

There is an attractive quality in individuals for which no better name has been found than Personal Magnetism, by which is meant that this person, whether man or woman, exercises some peculiar fascination over others to the extent of making himself or herself generally liked by all, achieving both popularity and success not by the compulsion of a dominant will but as something freely accorded, gladly yielded, by others, the effect of success being in this case achieved apparently without effort. We expect to show that this quality of Personal Magnetism is derived from an exertion of the trained will, and is identical with will in action.

FIRST EXERCISE IN MEDITATION

The extracts selected from Emerson, Marcus Aurelius and Epictetus, which are used in this book as graded exercises in concentration of thought, are to be read

slowly and ponderingly, and are prescribed to be taken at the rate of one exercise daily throughout the year. The effect of such daily reading, *for a purpose,* is twofold; it drills the mind in the essential of obedience to the Will, and it feeds the mind with the highest quality of food, offered in such form that no possible mental indigestion can result. The constant reading and rereading of these exercises will in time impress them so firmly in the memory that they will later become the fabric of which the thought of the reader is composed. There should be no effort, however, at this time, or at any later time, to learn the paragraphs by heart. Such an effort would hinder the purpose of the exercise, which is, first of all, to convey to the reader's mind a complete thought, to be assimilated by slow pondering on its meaning, building Right Thought.

To the poet, to the philosopher, to the saint, all things are friendly and sacred, all events profitable, all days holy, all men divine.—*Emerson.*

To believe your own thought, to believe that what is true for you in your private heart is true for all men, that is genius.—*Emerson.*

A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the lustre of the firmament of bards and sages. Yet he dismisses without notice his thought because it is his.—*Emerson.*

Trust thyself: every heart vibrates to that iron string. —*Emerson.*

I do not wish to expiate, but to live. My life is for itself and not for a spectacle.—*Emerson.*

What I must do is all that concerns me, not what the people think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder because you will always find those who think they know what is your duty better than you know it. —*Emerson.*

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—*Emerson.*

A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall. Speak what you think now in hard words and tomorrow speak what tomorrow thinks in hard words again, though it contradict everything you said today.—*Emerson.*

Is it so bad then to be misunderstood? Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus, and Galileo, and Newton, and every pure and wise spirit that ever took flesh. To be great is to be misunderstood.—*Emerson.*

We pass for what we are. Character teaches above our wills. Men imagine that they communicate their virtue or vice only by overt actions, and do not see that virtue or vice emit a breath every moment.—*Emerson.*

Always scorn appearances and you always may. The force of character is cumulative. All the foregone days of virtue work their health into this.—*Emerson.*

Ordinarily, everybody in society reminds us of somewhat else, or of some other person. Character, reality, reminds you of nothing else; it takes place of the whole creation. The man must be so much that he must make all circumstances indifferent.—*Emerson.*

CHAPTER II

THE MECHANISM OF WILL

If it is true that the wicked man is invariably the sick and unhappy man, then it is true that a strong will is a product of the spiritual part of man, but if it is a fact that a man of strong will is often very happy, very healthy and at the same time very wicked, it must be true that the will is developed upon a physical basis, just as the body is developed upon a physical basis of cells. The very foundation, therefore, of this system of will-training is concerned with the question whether ethics, morality, and religion constitute any part of it. It may be positively answered once and for all that the forming of will is a physical process, and that the question of what you will or how you will is a moral or ethical question that follows upon the building of the will itself. It has to do with what use you make of the strong will after it has been built. It has nothing to do with the building of the will itself. The seat of the will is the grey matter of the brain, or the brain-cells of the anterior lobes, which extend to include the cerebro-spinal nervous system as a whole. The reasoning brain of man, therefore, is the seat of will, and this is more or less confirmed by the fact that in sleep, when the reasoning brain is not active, the will is almost entirely

in abeyance. Being physical in its origin, therefore, the will must show the mutabilities of things physical, and must share to a large extent in the fatigues and refreshments of the physical body. It does show these physical reactions in a marked degree, but it has the power, not possessed by the body as a whole, of maintaining a sustained activity in the face of physical fatigues, and therefore possesses the property of transcending the limits of matter in going beyond physical endurance. Will in its origin is physical, but will in activity is physical, mental and spiritual, partaking of the triune nature of man.

Because will is of physical origin it is built, developed or trained in the same way that a muscle of the body is built, developed and trained. The building of will is therefore a matter of exercise of the mind, or exercise of attention, a bestowing of conscious thought upon an act or set of acts, just as a muscle grows in quantity and quality when it is consciously exercised. It is not a matter of difficult effort. It is not more difficult than the training of a muscle. As in the case of the developed muscle the developed will calls only for sustained attention, or repetitions of exercise. This very absence of difficulty, however, is the chief reason why our educators have neglected to make the training of the will a subject of special study in the schools. Overlooking the tremendously important fact that a strong will is the basis of a strong character, they have laid out their plan of education of the young on lines which develop the brain as

a whole, which train the student in voluntary attention and concentration and memory, but afford the pupil no glimpse of the fundamental acts required to develop will-power for its own sake. It is never impressed upon the pupil at any time that will-power is the key to character, and that its development is therefore of greater importance than a knowledge of history, geography, mathematics, etc., etc. In schools the training of the will is expected to take care of itself, and it does take care of itself, with the result that our young men and women graduate from college with heads well-stocked with a vast amount of information which they spend the rest of their lives forgetting, but with no knowledge whatever of the very important truth that will-power is built as muscle is built. They have muscular power a-plenty, because they were taught in college how to grow muscle, but if they enter upon their after-college career with strong wills it is a chance result brought about by the accident of some indirect suggestion which has taken root in their minds, or it has been caused by private conditions of struggle and hardship connected with the pupil's home-life which have acted as a training of the will, quite apart from the training of the mind received through the college course.

We have Schopenhauer's "Will to Live," Nietzsche's "Will to Power," and Lincoln's "Will to Serve," to pick from as attainable results of our system of will-training, and our choice will naturally fall upon the last as the best of the three. The Will to Live is the

Ethel Pahl
THE WILL TO SERVE

instinctive effort of all living things to maintain life for themselves in the fullest, most enjoyable and easiest manner. The Will to Power is the urge of ambition that actuates most human beings who rise above the animal in their hopes and fears, and who are capable of sustained thought to a purposeful end, but the Will to Power is in its essence selfish and self-centered, and is concerned with attainment or success for the sake of the personal gratification involved in the exercise of power won by effort. The Will to Serve, of which no higher example has ever been afforded in human life than by the illustrious Abraham Lincoln, is the Aaron's rod that swallows up those minor conceptions, the Will to Live and the Will to Power, pointing up to the highest possible in human achievement. This Will to Serve being our choice, therefore, it is requisite to show that, as in the case of Napoleon, the general law explained in this system of training of the will is the underlying factor in the development of the splendidly rounded character of Abraham Lincoln. This means that it is possible for you to choose whether you will be satisfied with a character development in your own case sufficient to bring to you material success in wealth and property, or whether you will hitch your wagon to a star and be content with nothing less than the highest, namely, the Will to Serve.

As a spur to effort no condition of life has proved to be so salutary as poverty or lack of ease and absence of luxury. Elbert Hubbard, one of our most brilliant men, said once that

it would be found on investigation that nine-tenths of our great men had warmed their bare feet on cold winter mornings in the places where the cows had lain, and he laid stress upon this condition of hard poverty in youth to account for the rapid after-rise to fame and fortune of those farmer-boys. This youth of poverty was present, as we all know, in the cases of our two notable examples of strong-willed men, Napoleon and Lincoln, but we should not on that account swing to the extreme of supposing that the Will to Power and the Will to Serve are unattainable unless preceded by or accompanied by the restrictions of grinding poverty. We call your attention to the spur of poverty at this time not as a necessary condition of your training for the development of will-power, but as an example of how an obstacle, the obstacle of poverty, was overcome by two of the earth's greatest men, and brushed aside as too slight a thing to impede their progress towards their goal. Napoleon's mother took in washing to earn food. Napoleon starved in lodgings while waiting for his commission. He lived on dry bread for a week. Lincoln, the rail-splitter, read the books that laid the foundation of his education by the light of the wood-fire on the hearth. Both carried the white flame of their ambition in their hearts through all privation and obstruction. Both fed the inward fire with their comfort, their ease, their enjoyment of lesser things. Both sacrificed on the altar of unswerving purpose. Both developed an inexhaustible patience. Both developed a will

of iron. Both reached the goal of their ambition. It is for the student of history rather than for us, to contrast the degrees of this attainment. We note here only that one developed the Will to Power, the other the Will to Serve.

SECOND EXERCISE IN MEDITATION

Men exist for the sake of one another. Teach them then, or bear with them.—*Aurelius.*

Look within. Within is the fountain of good, and it will ever bubble up, if thou wilt ever dig.—*Aurelius.*

The art of life is more like the wrestler's art than the dancer's in respect of this that it should stand ready and firm to meet onsets which are sudden and unexpected.—*Aurelius.*

Retire into thyself.—*Aurelius.*

Think not so much of what thou hast not, as of what thou hast: but of the things which thou hast select the best, and then reflect how eagerly they would have been sought, if thou hadst them not. At the same time, however, take care that thou dost not through being so pleased with them accustom thyself to overvalue them, so as to be disturbed if ever thou shouldst not have them.—*Aurelius.*

A scowling look is altogether unnatural; when it is often assumed, the result is that all comeliness dies away, and at last is so completely extinguished that it cannot be again lighted up at all. Try to conclude from this very fact that it is contrary to reason.—*Aurelius.*

Be thou erect, or be made erect.—*Aurelius.*

Be not ashamed to be helped; for it is thy business to do thy duty like a soldier in the assault on a town. How then, if being lame thou canst not mount up on the battlements alone, but with the help of another it is possible?—*Aurelius.*

Let not future things disturb thee, for thou wilt come to them, if it shall be necessary, having with thee the same reason which now thou usest for present things.—*Aurelius.*

That which is not good for the swarm, neither is it good for the bee.—*Aurelius.*

I do my duty: other things trouble me not.—*Aurelius.*

No great thing cometh suddenly into being, for not even a bunch of grapes can, or a fig. If you say to me now, "I desire a fig," I answer that there is need of time: let it first of all flower, and then bring forth the fruit, and then ripen. When the fruit of a fig-tree is not perfected at once, and in a single hour, would you win the fruit of a man's mind thus quickly and easily?—*Epictetus.*

We see then that the carpenter becomes a carpenter by learning something, and by learning something the pilot becomes a pilot. And here also is it not on this wise? Is it enough that we merely wish to become good and wise, or must we not also learn something? —*Epictetus.*

The philosophers say that, before all things, it is needful to learn that God is, and taketh thought for all things; and that nothing can be hid from him, neither deeds, nor even thoughts or wishes. Thereafter, of what nature the Gods are. For whatever they are found to be, he who would please and serve them must strive, with all his might, to be like unto them. If the Divine is faithful, so must he be faithful; if free, so must he be free; if beneficent, so must he be beneficent; if high-minded, so must he be high-minded; so that thus emulating God, he shall both do and speak the things that follow therefrom.—*Epictetus.*

Know, that not easily shall a conviction arise in a man unless he every day speak the same things and hear the same things, and at the same time apply them unto life.—*Epictetus.*

First, then, thou must purify thy ruling faculty, and this vocation of thine also, saying: Now it is my mind I must shape, as the carpenter shapes wood and the shoemaker leather.—*Epictetus.*

Show me a Stoic, if ye have one. Where or how can ye? But persons that repeat the phrases of Stoicism, of these ye can show us any number. * * * Show him to me! by the Gods! Fain would I see a Stoic! * * * Do me this favor—grudge not an old man a sight that I have never seen yet. Think ye that I would have

you show me the Zeus of Pheidias or the Athene—a work all ivory and gold? Nay; but let one show me a man's soul that longs to be like-minded with God, and to blame neither Gods nor men, and not to fail in any effort or avoidance, and not to be wrathful, nor envious, nor jealous, but—for why should I make rounds to say it?—that desires to become a God from a man, and in this body of ours, this corpse, is mindful of his fellowship with Zeus. Show me that man. But ye cannot!—*Epictetus.*

Give me one man that cares how he shall do anything—that thinks not of the gaining of the thing, but thinks of his own energy.—*Epictetus.*

It is not things, but the opinions about the things, that trouble mankind. Thus Death is nothing terrible; if it were so, it would have appeared so to Socrates. But the opinion we have about Death, that it is terrible, *that* is wherein the terror lieth. When, therefore, we are hindered, or troubled, or grieved, never let us blame any other but ourselves; that is to say, our opinions. A man undisciplined in philosophy blames others in matters in which he fares ill; one who begins to be disciplined blames himself; one who is disciplined, neither others nor himself.—*Epictetus.*

There are three divisions of Philosophy wherein a man must exercise himself who would be wise and good. * * * Of these the chief and most urgent is that which hath to do with the passions, for the passions arise in no other way than by our failing in endeavor to attain or to avoid something. This it is which brings in troubles and tumults and ill-luck and misfortune, that is the cause of griefs and lamentations and envies, that makes envious and jealous men; by which things we become unable even to hear the doctrines of reason.—*Epictetus.*

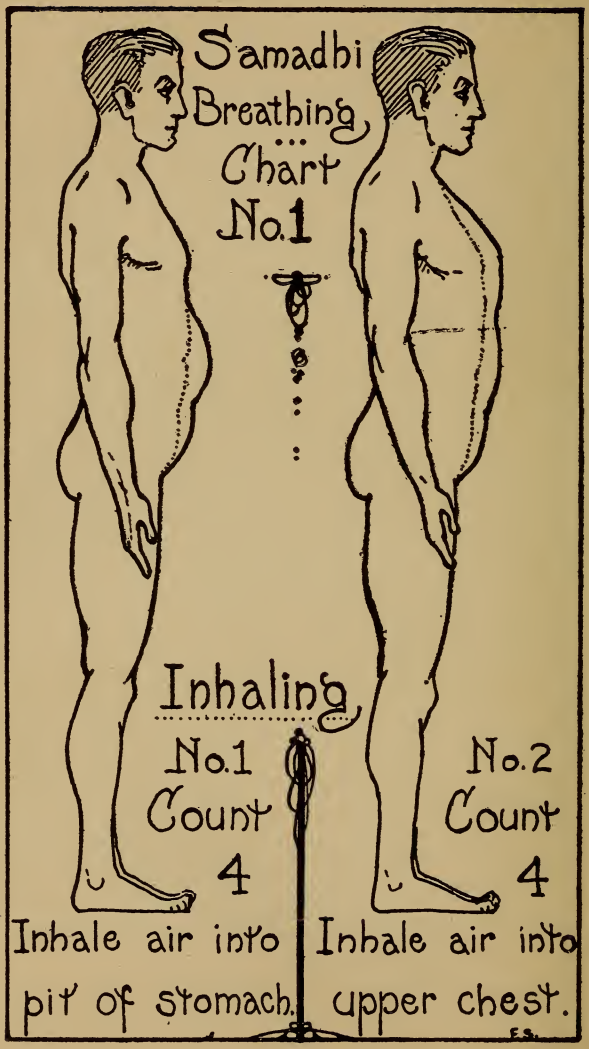
"Shall I then exist no longer?" Nay, thou shalt exist, but as something else, whereof the universe hath now need. For neither didst thou choose thine own time to come into existence, but when the universe had need of thee.—*Epictetus.*

CHAPTER III

CONSCIOUS THINKING. THE FIRST STEPS

When the intention is formed in the mind to develop a strong will it is necessary to take control of certain phenomena of living that have been hitherto performed automatically, or without conscious thought. The mere attention given by the mind to the act is the first step in conscious thinking and constitutes an exercise of the will. The act of breathing, for example, is from our birth up an automatic or unconscious act for all of us, but we shall make important use of conscious breathing in this system of training the will. We select the act of breathing as our basis of directing the thought because of its instant bearing upon the bodily health of the student. It is evident that if the result of the student's first efforts towards training of the will produce immediate advantages to his condition of bodily health he will be impressed to give a quick and eager attention to the details that follow in order. For this reason, namely, that he may receive benefit from the beginning of his practice of the system taught here, we start his exercises with the act of breathing, focusing his attention upon the simple acts of inhaling, holding the breath, and exhaling.

The Yogis of India have followed a similar plan of instruction to their pupils who are in


Samadhi
Breathing
Chart
No. 1
Inhaling
No. 1
Count
4
No. 2
Count
4
Inhale air into
pit of stomach.
Inhale air into
upper chest.

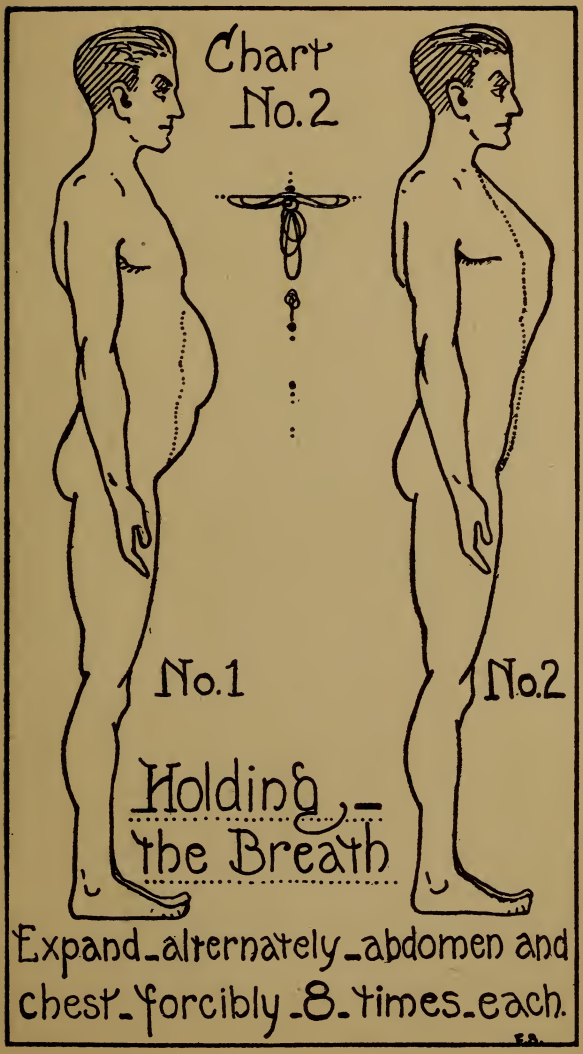


Chart
No. 2
No. 1
No. 2
Holding
the Breath
Expand alternately abdomen and
chest forcibly 8 times each.

search of The Way. In selecting that form of exercise which should most rapidly and completely develop will-power and concentration in their pupils the Gurus or Teachers found nothing so good for the purpose as breathing exercises, teaching the pupil control of matter by mind, developing concentration, training him in sustained attention, and showing him interesting results, all at one and the same time. Therefore, instead of breathing automatically, as you do at present, you are to begin from this time to practice the Samadhi Breath, at all times, in all places, and seasons, wherever such practice is not attended with embarrassment. The method is not difficult. It consists in inhaling through the nostrils, keeping the mouth firmly closed, a deep breath while you count the numerals over to yourself as far as eight; holding this breath while you count eight, and exhaling it while you count eight. This completes the Samadhi Breath. The exhaling also is by way of the nostrils; never through the mouth. The inhaling is performed in a certain manner, as follows: while walking, standing, sitting up straight in a chair, or lying down, inhale for four seconds as much air as you can at the pit of the stomach or abdomen, keeping the upper chest motionless, then for the remaining four seconds inhale as much air as you can into the upper chest and ribs. This completes the inhalation while you count eight. The holding of the breath is also to be performed in a certain manner, as follows: expand alternately the chest and abdomen forcibly eight times, while

holding this breath, endeavoring by this exercise to force all the air which you have inhaled in this combined breath, first down into the abdomen, then back into the upper chest, then down again into the abdomen, and so on, alternating the expansion of chest and abdomen eight times. The exhaling is to be performed by one continuous and smoothly controlled effort, noiselessly through the nostrils.

This alternating exercise while holding the breath is valuable to you far two reasons: it teaches you breath-control, and it also performs for you the astonishing feat of breaking up and preventing Fear and Worry. It constitutes an addition to the usual Samadhi Breath as taught by the Yogis, and is better suited to our western methods of securing the biggest results in the shortest possible time. It is well worth your while to obtain mastery over such depressing emotions as Fear and Worry while you are taking the very first steps in training the will by conscious thinking. We kill two birds with one stone thereby.

It may not seem to you at first glance that the training of the memory has anything to do with the training of the will, but you will perceive very rapidly that it has much to do with it. Briefly, without an obedient memory success is impossible. The forgetful mind is a mind only fifty per cent efficient. A forgetful mind is an undisciplined mind. The essential thing in this system is that it brings the powers of the mind under the control of the will. The practices and exercises which are given here for the purpose of establishing this

control of will over mind do at the same time train and strengthen the will itself by making it bestir itself and attend to certain operations which had formerly been carried out unconsciously or automatically. Do not let this point escape you. To repeat. The act of sustained attention is itself an act of will. The training of memory is as simple as A, B, C. Books have been written on this one theme; elaborate systems have been devised; mnemonics have almost a bibliography of their own. Our business is to get at the heart of the matter, and save your time and our own. We therefore put forward the startling statement that your memory, however deficient it may seem to you to be, requires but one daily or nightly exercise to make it function perfectly. You may supplement this single exercise with as many others as you please, and the results will not be other than good, because the more practice you give your memory the more quickly it will respond to your attention, and the more remarkable feats it will perform for you at command, but insofar as perfect functioning goes we repeat that a faithful nightly performance of the single exercise that follows will work such a change in that inattentive memory of yours that it will seem to you like magic. The exercise is performed as follows: At night when you are in bed bring to your mind in their order the events of the day from the moment when you got out of bed in the morning till you got back to it at night. Take the events of today only for review. Hold your mind still and attentive to the task

you have set it. Use your power of visualizing the happenings in their order. You got out of bed, you bathed, dressed, ate breakfast, went to your office, met various people, did certain work, had lunch, etc., etc. Review the whole day's occurrences, and do it rapidly, omitting nothing. See in your mind the happenings as they happened. It will astonish you to discover that the effort to concentrate your mind on this feat will be a distinct effort. Your attention will wander in spite of yourself. Remembering that all this fits into the training of the will, you will recall your wandering attention to the matter in hand. This exercise put in practice every night indefinitely will teach you many surprising things about yourself. First it will show you how indistinct your inpressions are in general; how defective and inattentive your memory is; how faint your power of seeing things in the mind's eye has become since you were a child. There was a time in your life when you saw with the mind as you now see with the eye, as clearly in general and in detail. This faculty of visualization has departed with your youth because you gave up exercising it; it rusted and fell away from you. This memory exercise is designed to revive it, and will revive it. The next thing that will be clear to you is that after a week's practice of this memory exercise your thoughts arrange themselves in order twice as quickly as at the beginning of the exercise. You will be surprised that the effort to recall is no longer an effort. You will be glad to feel a distinct interest in the proceeding, and

you will experience the enjoyment of a skilful player at a fascinating game. After one month's daily or rather nightly practice of this memory exercise you will be amazed to find that in your daily work your memory will give you a service that you never knew before. You will find that your attention has sharpened in business detail, and you will rejoice in possession of a memory on which you can rely.

THE THIRD EXERCISE IN MEDITATION

Every man discriminates between the voluntary acts of his mind and his involuntary perceptions, and knows that to his involuntary perceptions a perfect faith is due. He may err in the expression of them, but he knows that these things are so, like day and night, not to be disputed.—*Emerson.*

We lie in the lap of immense intelligence, which makes us receivers of its truth and organs of its activity. —*Emerson.*

We denote this primary wisdom as Intuition, whilst all later teachings are tuitions.—*Emerson.*

In that deep force, the last fact behind which analysis cannot go, all things find their common origin. For the sense of being which in calm hours rises, we know not how, in the soul, is not diverse from things, from space, from light, from time, from man, but one with them and proceeds obviously from the same source whence their life and being also proceed. * * * Here is the fountain of action and of thought. Here are the lungs of that inspiration which giveth man wisdom and which cannot be denied without impiety and atheism.—*Emerson.*

Thoughtless people contradict as readily the statement of perceptions as of opinions, or rather much more readily; for they do not distinguish between perception and notion. They fancy that I choose to see this or that thing. But perception is not whimsical, but fatal.—*Emerson.*

The relations of the soul to the divine spirit are

so pure that it is profane to seek to interpose helps. It must be that when God speaketh he should communicate, not one thing, but all things; should fill the world with his voice; should scatter forth light, nature, time, souls, from the center of the present thought; and new date and new create the whole.—*Emerson.*

Whenever a mind is simple and receives a divine wisdom, old things pass away—means, teachers, texts, temples fall; it lives now, and absorbs past and future into the present hour.—*Emerson.*

Whence then this worship of the past? The centuries are conspirators against the sanity and authority of the soul. Time and space are but physiological colors which the eye makes, but the soul is light; where it is, is day; where it was, is night; and history is an impertinence and an injury if it be anything more than a cheerful apologue or parable of my being and becoming.—*Emerson.*

Man is timid and apologetic; he is no longer upright; he dares not say "I think," "I am," but quotes some saint or sage. He is ashamed before the blade of grass or the blowing rose.—*Emerson.*

These roses under my window make no reference to former roses or to better ones; they are for what they are; they exist with God today. There is no time to them. There is simply the rose; it is perfect in every moment of its existence. Before a leaf-bud has burst, its whole life acts; in the full-blown flower there is no more; in the leafless root there is no less. Its nature is satisfied and it satisfies nature in all moments alike.—*Emerson.*

But man postpones or remembers; he does not live in the present, but with reverted eye laments the past, or, heedless of the riches that surround him, stands on tiptoe to foresee the future.—*Emerson.*

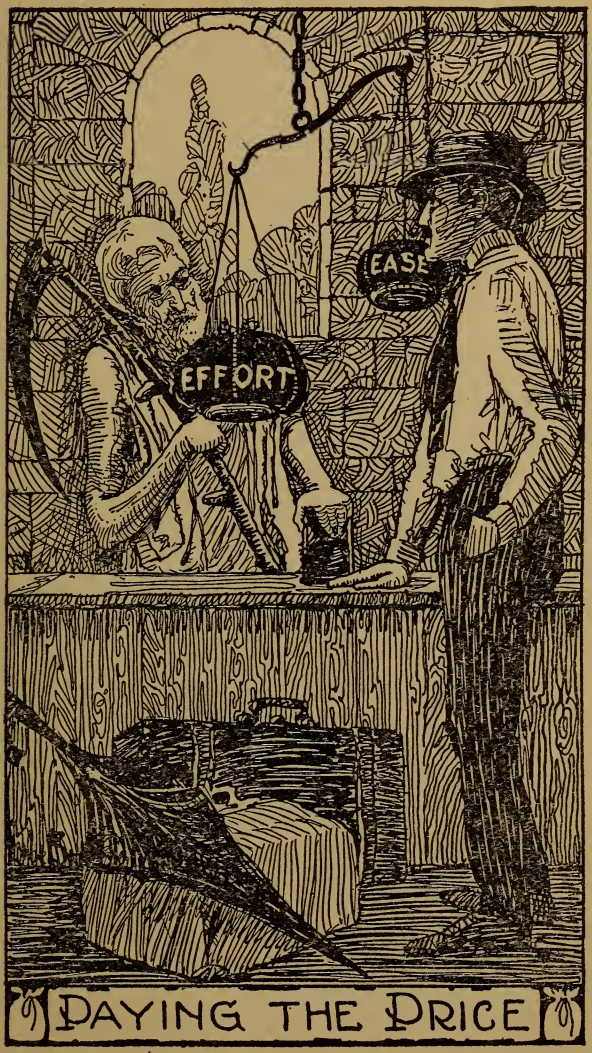
If we live truly, we shall see truly. It is as easy for the strong man to be strong, as it is for the weak to be weak.—*Emerson.*

Who has more obedience than I masters me, though he should not raise his finger.—*Emerson.*

CHAPTER IV

THE HEART OF THE MATTER

Quite at the beginning of this book, in the Introduction itself, we spoke of a general law that underlay the phenomenon of strong will, personal magnetism, success, etc., etc., and we spoke of this general law as applicable in all cases of human achievement without a single exception. This is the time to state what that general law consists of, and it will be profitable for you to apply it as a test not only to such illustrious examples as Napoleon, Abraham Lincoln, John D. Rockefeller, and other national celebrities, but to cast up in your mind a list of such men and women as you have known who seemed to you worthy of your respect. You will find in every instance that men and women who have reached distinction by their own efforts have either by self-training or by natural inheritance shown themselves to be possessed of that quality of stoicism which in its lowest form is typical of the native North American Indian. It is not an insensibility to pain that is meant here, but a disregard of discomfort, an indifference to pleasure, a contempt of luxury. This is the basic quality of all strong willed men and women, and it is worth our while to amplify the statement that you may conceive the matter as a whole. Regarded from its re-


EASE
EFFORT
PAYING THE PRICE

verse side the question that presents itself to us is: Why did such a one make a failure? The answer will be found to dovetail into the explanation,—because he could not stand the gaff! Because he had never learned or been trained to accept discomfort, pain, suffering, hardship, as merely obstacles to be overcome! Because he had never learned or been trained to endure to the end! Because he lay down! Because he was unwilling to pay the price of success! Because his heart was in the present pain instead of being in the future gain! Because he changed his mind! There you have the basic thing. This is the general law, simply and plainly stated. The will to endure is the magic key that unlocks the temple door.

Consider the case of John D. Rockefeller. We may have our own opinion upon whether he did a great thing in rolling up a huge fortune, but let us take the common judgment in the matter for purposes of illustration only, and admit that here is a case of successful operation of development of Will to Power. What price, think you, was demanded here? Picture to yourselves how you would have met the situation that confronted him in the early days of Standard Oil. Would you have put aside all amusements, holidays, relaxations? Would you have been as ruthless in destroying the business of competitors? Would you have been even as conscientious as was this modern pirate in offering such competitors a fair purchase price for their business before smashing them when they refused your terms? Would you have gone as straight to

the goal as he went, or would you have loitered by the way? Would you have been as thorough? Would you have seen as clearly and as far? Would you have conducted a business of these colossal proportions, reaching to remote corners of the earth, with the scrupulous efficiency in detail as in vision, in large matters and in little matters, shown by this mammoth organization of which John D. Rockefeller was the guiding spirit? We have nothing to do with that queer twist of the intelligence which makes him today regard the Standard Oil Company as in some sort working for the glory of God and the good of humanity. He is not and has never been a hypocrite. It is odd that he should be able to believe that his way was a right way and a justifiable way, but that is oddness only; it is not hypocrisy. We are concerned here with the story of his life in one aspect only, as showing forth the basic thing that crowned his life-work towards attainment of the Will to Power, the stoic quality that commanded success. He paid the price asked. "What will you have?" quoth God. "Pay for it and take it." He paid the price asked. Whether he paid too high a price is his affair.

Consider the case of the man who after three unsuccessful atempts did finally plant the Stars and Stripes at the North Pole, Commander Peary. Here was the will to endure to the end in full flower. What would you have done in his case? Do you know anything of the bitter cold of the Arctic? Have you ever experienced even 40 degrees below

zero, which is only half as cold as the temperature Peary and his men were forced to endure? Do you know anything of the pains of frost-bitten hands and feet? Taking the character of the man as guide we should say that Peary's effort was another striking example of the fulfulment of the Will to Power. He paid the price of success in full.

Let us conclude our quest with him, the man of sublimest memory, Abraham Lincoln. A plain man of the people, but the most perfect example that history affords of the attainment of complete success in the most difficult of human aims, the Will to Service. Other men, saints and martyrs, have reached the heights of Will to Service, but they were buoyed up in their hours of blackest despair by their triumphant faith in the prayers of the righteous. Here was a kindly man with the burden of the blood of half a continent on his shoulders, unable to say more than "I have been driven oftentimes to my knees by the sure knowledge that there was nowhere else to go!" How would you have met those frequent delegations of ministers of the gospel who waited upon Mr. Lincoln with prayers, entreaties and demands that he stop the war that was rending this land? Could you have endured to the end? When you stood alone in the faith that right makes might could you have gone forward as he did, unfaltering, humane, kindly, merciful, gentle to the last? This is the most kingly man that ever lived, the sanest, the wisest, the strongest, and the most honest. This is the Will to Service at its best

and fairest. A sad man; a lonely man. He paid the price without wincing. Paid in full measure and running over.

It should be evident to you from what has been briefly said above that you pay a price for all you achieve. And you do not always achieve. You may perhaps be called upon to pay the price in advance of reaching the goal, which you may never reach. That happens. But let that give you no concern. The important thing to you is the effort. The value to you lies in the good attempt. If Peary had never reached the Pole the inspiration of his life-work would have meant as much to the youth of this country and to himself as his success has meant. The strong endeavor is the thing that counts. The value of this self-training will make itself evident to you from day to day. You will perceive in yourself the benefit you are deriving from introducing the driving force of thought-control into your daily life. It is in a sort a weeding of the mental garden. There is a fascination about this work that will hold you to it faithfully once you have begun it. You will not look back after putting your hand to the plough, except to note your progress. The rewards are generous and immediate. It is a good plan to carry on this work in groups of two or three in order that you may have opportunity to discuss the steps as you take them and compare experiences. The progress or lack of progress of one is a help to the other. Mutual discussion helps to impress the detail of the work more forcibly on your mind. Remember that

this is your work. No one can do it for you. It can be done only by you. And it can be done only in this way, by little steps, taken one at a time. There is no royal road. You were told at the beginning that the way was easy. It is. But you must tread it constantly. You must practice faithfully. If you stop you rust. If the way seems too easy to you just at this time, remember that the results must prove themselves to you step by step. You are not asked to take anything on faith. The results themselves will show you that you are on the right road. That is your proof.

FOURTH EXERCISE IN MEDITATION

How strangely men act. They will not praise those who are living at the same time and living with themselves; but to be themselves praised by posterity, by those whom they have never seen nor ever will see, this they set much value on. But this is very much the same as if thou shouldst be grieved because those who have lived before thee did not praise thee.—*Aurelius.*

If a thing is difficult to be accomplished by thyself, do not think that it is impossible for a man: but if anything is possible for a man and conformable to his nature, think that this can be attained by thyself too.—*Aurelius.*

If any man is able to convince me and show me that I do not think or act right, I will gladly change; for I seek the truth, by which no man was ever injured. But he is injured who abides in his error and ignorance.—*Aurelius.*

In the gymnastic exercises suppose that a man has torn thee with his nails, and by dashing against thy head has inflicted a wound. Well, we neither show any signs of vexation, nor are we offended, nor do we suspect him afterwards as a treacherous fellow; and yet we are on our guard against him, not however

as an enemy, nor yet with suspicion, but we quietly get out of his way. Something like this let thy behavior be in all the other parts of life; let us overlook many things in those who are like antagonists in the gymnasium. For it is in our power, as I said, to get out of the way, and to have no suspicion nor hatred.—*Aurelius.*

When thou hast been compelled by circumstances to be disturbed in a manner, quickly return to thyself and do not continue out of tune longer than the compulsion lasts; for thou wilt have more mastery over the harmony by continually recurring to it.—*Aurelius.*

The best way of avenging thyself is not to become like the wrong-doer.—*Aurelius.*

The universe is either a confusion, and a mutual involution of things, and a dispersion; or it is unity and order and providence.—*Aurelius.*

The appearances by which the mind of man is smitten with the first aspect of a thing as it approaches the soul, are not matters of the will, nor can we control them; but by a certain force of their own the objects which we have to comprehend are borne in upon us. But that ratification of them, which we name assent, whereby the appearances are comprehended and judged, these are voluntary, and are done by human choice. Wherefore at a sound from the heavens, or from the downfall of something, or some signal of danger, or anything else of this kind, it must needs be that the soul of the philosopher too shall be somewhat moved, and he shall shrink and grow pale; not through any opinion of evil that he has formed, but through certain rapid and unconsidered motions that forestall the office of the mind and reason. Soon, however, that philosopher doth not approve the appearances to be truly objects of terror to his soul,—that is to say, he assents not to them, nor ratifies them; but he rejects them, and casts them out; nor doth there seem to be in them anything that he should fear.

CHAPTER V

FURTHER STEPS IN WILL-TRAINING

After you have spent one month in practicing the breathing and memory exercises given above, you should not discontinue them, but practice them assiduously every day, adding to them, however, the following, which may be used at odd times during the day whenever the necessary leisure offers itself. The exercises may be taken in any order that is agreeable and are not to be considered as a progressive table, to be adhered to without change. The important thing is not the order in which the exercises are taken, but the steady continuity of the practice. Make a practice of reading and writing in those places where you are most sure of constant interruptions. Instead of letting yourself be annoyed and disturbed by noises and interruptions breaking in upon your work, welcome them with pleasure, and train your attention to give you proper service by demanding of it that it pay no heed to disturbances without, but concentrate itself upon the task you have set before it. Treat your mental faculties as though they were responsible for any loss of ease you may suffer because they were not competent to handle the job you had given them. You will find this plan work wonders. The mind does indeed act under the lash of your reproach much as a well-trained

setter dog who had been at fault by running wild; that is to say, it will cringe and try to make amends for past misconduct by doing better at the next task you set it. Note this. You may make an egregious failure of it the first time you try to write or read in surroundings of excitement and disturbance, but you will not make as complete a failure of the second attempt of the same kind. The attention will come to heel and obey just as soon as it perceives that you are in earnest and mean what you say. Follow this exercise with any other of the same kind that suggests itself to you as convenient to your business, bearing in mind that the end sought is a determination of the will on your part not to permit yourself to be annoyed or disturbed by things that have hitherto always had the power to annoy you excessively. You are to prove to yourself your own developing control over your feelings, emotions, and passions. Irritability falls not far short of the passion of anger, and it will be a notable achievement for you in so short a space as one month to prove to yourself that your will is in command when challenged. There are numberless variations of this exercise that will occur to you. You will have no need to hunt far for material to prove your will upon. Opportunities to practice your newfound control will spring up on all sides of you. Try them all. They are all fish for your net. You cannot overdo this exercise. Remember. From henceforth you go out of your way to welcome annoyance, disturbance, interruption, etc., etc.—you welcome trouble;

Difficult Concentration.

you ask for it. It is by facing trouble with mind undisturbed that you build will. Will does not grow while you are entertained at the theatre, except on such occasion as it may happen that someone near you in that theatre is making a nuisance of himself by talking and so interrupting the performance, preventing you perhaps from hearing clearly. That is an occasion for exercising control made ready to your hand. Will grows amid disturbance, trouble and temper. Will grows where difficulties flourish. Look for those places. They are your natural habitat for a long time to come. You are entering upon the good fight. It is a long fight. There is no end to it. But you will be astonished at your developing skill as a fighter. You will always ask for practice, and the conditions of business in this day and age are such that you will never for a minute be balked of your desire. There will always be trouble waiting for you to practice on just around the corner. Oceans of it.

Instead of praying that you be not led into temptation you should begin now to ask for it in the same vein as you ask for trouble. What better training can you offer your will than to say to it, "My boy, I'm going to take you today into a whirlpool of temptation that will blister you! I don't expect you to come off with much credit. You are a poor, feeble thing, and I shall not be too badly disappointed if you fall to pieces under this test. But don't fall down altogether. Leave me something at least that I can remember with some satisfaction later." Treating yourself in

this way as two distinct personalities you will be astonished to note that the part of you which represents your will during the test which you have arranged for its undoing really does act as if moved by an intelligence other than your own, keeping up the sport of your humor, perhaps, but certainly giving you no reason to be ashamed of its swift appreciation of the conditions of a test. By no means should you expect that a man changes his nature in a day or a month. He does not. But you will notice in yourself all the symptoms of a radical change of nature from month to month, and to put this point beyond possibility of doubt we suggest that you keep a daily journal of the results of these experiments and exercises and make careful note therein of what befalls, avoiding reading back in this journal except that single entry which corresponds to the day of the month thirty days back. In this way you would have every day an opportunity of sensing from the entry of a month earlier about how you stood in the matter of steady progress. Understand now that so far from fleeing from temptation, or falling prone before it, you are looking for it for the purpose of proving that you have the will to withstand it. You may fall after all. Don't let that discourage you. You have taken the sting from defeat if you have made a point of addressing yourself in a tone of remonstrance as dictated above, and though you fail once, and again fail, you will not fail the third time. You will succeed in the end, no matter how severe

your pet temptation may be, because you are grounded in the essentials of success here and now. Because you are doing this thing for a test of your power newly won, newly bought, and this new power will not fail you when you seriously put it to the test. This is only a game you are playing with yourself, but it is a very earnest game for you, and the stakes are the highest possible, the mastery of a man's own soul. If you have not realized it thus far realize it now, that your will is YOU, a part of the soul of you, the immortal part of you that carries you through the ages that are to come, brightening with its ray or darkening with its shadow that divine mind of you which is your individuality through eternity. This is a phase of training of the will that we do not touch upon because it is out of place in a book devoted to the elemental steps of will-training for success in business. But it is none the less a fact though we do not speak of it. Returning to the practice of your exercise, take pains to perform daily at least one task that you hate doing. Choose at least once daily to make yourself do something you do not want to do. This is self-discipline. There is no other discipline that is worth its salt except this. Do the thing you do not want to do, because you thereby prove your own control of your wishes. Do it without any fuss or noise. Do it as a matter of routine duty. That is the way to build will. The only way. That is going ahead to some purpose. That is making speed. Let us have speed about this thing. There is no need to spend five years

in accomplishing something that you can do in one. There is no reason why you should not produce results from our system of will-training after one year of application that would seem to you today looking forward that space of time as something highly to be desired. You should in one year change the plane of vibration for yourself from failure to success, and this is the way by which the change is effected.

FIFTH EXERCISE IN MEDITATION

I appeal from your customs. I must be myself. I cannot break myself any longer for you, or you. If you can love me for what I am, we shall be the happier. If you cannot, I will still seek to deserve that you should. I will not hide my tastes or aversions. I will so trust that what is deep is holy, that I will do strongly before the sun and moon whatever inly rejoices me and the heart appoints. If you are noble, I will love you; if you are not, I will not hurt you and myself by hypocritical attentions.—*Emerson.*

If you are true, but not in the same truth with me, cleave to your companions; I will seek my own. I do this not selfishly but humbly and truly. It is alike your interest, and mine, and all men's, however long we have dwelt in lies, to live in truth. Does this sound harsh today? You will soon love what is dedicated by your nature as well as mine, and if we follow the truth it will bring us out safe at last.—*Emerson.*

I have my own stern claims and perfect circle. It denies the name of duty to many offices that are called duties. But if I can discharge its debts it enables me to dispense with the popular code. If anyone imagines that this law is lax, let him keep its commandment one day.—*Emerson.*

And truly it demands something godlike in him who has cast off the common motives of humanity and has

ventured to trust himself for a taskmaster. High be his heart, faithful his will, clear his sight, that he may in good earnest be doctrine, society, law, to himself, that a simple purpose may be to him as strong as iron necessity is to others!—*Emerson.*

If any man consider the present aspects of what is called by distinction Society, he will see the need of these ethics. The sinew and heart of man seem to be drawn out, and we are become timorous, desponding whimperers.—*Emerson.*

We are afraid of truth, afraid of fortune, afraid of death, and afraid of each other. Our age yields no great and perfect persons. We want men and women who shall renovate life and our social state, but we see that most natures are insolvent, cannot satisfy their own wants, have an ambition out of all proportion to their practical force and do lean and beg day and night continually. Our housekeeping is mendicant, our arts, our occupations, our marriages, our religion, we have not chosen, but Society has chosen for us. We are parlor soldiers. We shun the rugged battle of fate, where strength is born.—*Emerson.*

If our young men miscarry in their first enterprises they lose all heart. If the young merchant fails men say he is *ruined.* * * * A sturdy lad from New Hampshire or Vermont, who in turn tries all the professions, who teams it, farms, peddles, keeps a school, preaches, edits a newspaper, goes to Congress, buys a township, and so forth, in successive years, and always like a cat falls on his feet, is worth a hundred of these city dolls. He walks abreast with his days and feels no shame in not "studying a profession," for he does not postpone his life, but lives already. He has not one chance, but a hundred chances.—*Emerson.*

Let a Stoic open the resources of man and tell men they are not leaning willows, but can and must detach themselves; that with the exercise of self-trust, new powers shall appear; that a man is the word made flesh, born to shed healing to the nations; that he should be ashamed of our compassion, and that the moment he acts from himself, tossing the laws, the books, idolatries and customs out of the window, we pity him no more, but thank and revere him;—and that teacher shall re-

store the life of man to splendor and make his name dear to all history.—*Emerson.*

Prayer that craves a particular commodity, anything less than all good, is vicious. Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. It is the spirit of God pronouncing his works good. But prayer as a means to effect a private end is meanness and theft. * * * As soon as the man is at one with God, he will not beg. He will then see prayer in all action. The prayer of the farmer kneeling in his field to weed it, the prayer of the rower kneeling with the stroke of his oar, are true prayers.—*Emerson.*

CHAPTER VI

SELF-DISCIPLINE

Notice that this system of will-training is the reverse of the system of popular education in practice throughout the world. The scholar is required to submit himself to certain wise rules inhibiting his freedom of choice. He is told that he must read, mark, learn and inwardly digest certain books for his future advantage. He is told that if he works with diligence at his task he will be rewarded by prizes now, and by success in his life's calling later. He is told that if he does not work while in school he will be punished for laziness, and that his lack of application to his studies will cause grief to his parents. Education is therefore a system of rewards and punishments. It is a system of disciplines enforced, but it seems to us that it lacks the essential thing in all education which is capable of developing the best in the scholar, namely, the implanting of the desire of self-discipline. Clearly, unless the scholar has wit enough to understand that discipline is valuable only if it becomes self-discipline by the scholar's choice, he will miss the point and worth of education altogether. The argument of the schools in this matter is that by submitting to discipline the scholar is taught to control himself, but many scholars miss this point

entirely and dislike school and educational methods generally because they dislike discipline. They hate compulsion and authority.

We suggest that a method or system that works well for adults will work equally well if not better for the young, and we therefore express the hope that we shall some day find our schools and colleges alive to the fact that the training of the will by self-discipline is the foundation of character, and that such training constitutes the most vitally important instruction which can be offered to the young, since it deals with the very stuff of which character is formed.

We should therefore abolish alike the system of rewards and the system of punishments from our schools, substituting in their place the system of free choice. The aim would be to interest the scholar in his or her personal development of character by such rules and practice as have been already made clear in these previous chapters. The scholar should early lay to heart the lesson that his reward is his own self-improvement carried forward of his own choice. The prize for him is the prize of life, the best that life has to offer. The prize is success. Failure on his part to pursue his studies along the lines laid down does not mean punishment by authority, but punishment of himself by himself. His punishment is lack of success. In the long run it is evident that this is indeed the enduring punishment that falls upon the idle scholar, and much would be gained if this fact were made clear at the start of the race instead of at its

close. The scholar should be taught that the building of his will and character is the vital part of his education, that this work can be done by himself alone, that he cannot get it from books, that he cannot get it from precept and example, that its acquirement is due to his own choice, his own effort, his own self-discipline. Such teaching as this would bear immediate fruit in the development of self-reliance in the scholar. He would lean not upon others but upon himself. He would seek his reward not in the prize, medal, or diploma at the end of the term, but in the improvement of himself physically and mentally for the battle of life upon which he will shortly enter. Such improvement will constitute his best equipment for the struggle. Sending a college-trained boy into the world today to make a success of his life is about as sensible as sending an army into the field without ammunition. The value of education is to fit the youth to do his best. Modern education is of little help to him.

All healthy things are happy. Emerson says that all healthy things are sweet-tempered. It is very important that you should never forget this. The strong-willed man is quite often the careless man in this regard. He is not ill-tempered; he is well-poised, and well-poised people are secure against gusts of temper: but he does not give attention to the effect of his moods upon those with whom he comes in close contact in office or home. It will be very easy for you to watch yourself closely in this matter, now that your attention

has been called to the point. Each of us exerts influence upon others. Observe whether your influence upon those you meet is what it should be. If it is not, look for the fault in yourself. Rules of conduct in this system are few, easy to remember, and easy to follow. They are: Be kind, be cheerful, and be still.

One of your earliest duties in this work of self-improvement by self-discipline is to pass along to others some of the benefit you are receiving. The most effective way of doing this is by radiating good-will silently. Thoughts are things, and your thoughts directed by your will have a dynamic force which reaches outside of yourself. Cultivate in yourself therefore the habit of kindly thought. It is said that Nature abhors a vacuum. You should abhor in yourself a mind empty of good thought. Make of your mind a well-weeded garden, to use our former simile. You are doing just that thing, cultivating, ceaselessly cultivating.

Learn to distinguish between the good and bad critic which belong to every active mind. The one is helpful to all right action on your part; the other hinders by disparagement. The latter is that base voice of the recesses of the mind which is responsible for the despairs of the soul. This is the voice that advises you to drop all effort at self-improvement because it is a silly business and makes you feel like a prig. It warns you that you will get nowhere. It counsels flight. It reminds you how right it was before when it prophesied the early death of certain of your former enthusiasms.

The Two Voices

It is a boding, depressing voice. Your friends, if they knew what you were attempting in this case, would tell you that this voice is the voice of Reason. Not so, however. It is not Reason that counsels you darkly. Reason is alert and active, ready for any effort. This voice is sluggish in its nature. It loves the old ways, the old rut of the mind. It hates to be disturbed and upset. Your business is to crush this voice out of the mind. You will have some trouble with it, but it has only such force or power as you allow it. You can strangle it effectively by encouraging the voice of the good critic to make itself clear to your consciousness. This will be another exercise of the governing will, this silencing of the evil counsellor by filling the attention with positive, inspiring, healthy thoughts. A positive and a negative thought cannot occupy the same mind at the same time. You must get rid of the negative by using the positive.

To assist you to achieve this radiantly positive condition of mind as your normal mental state you should make frequent use of the following affirmations, repeating them daily and nightly, until the habit is formed and they become a part of you: "I AM HAPPINESS: I AM POWER: I AM SUCCESS: I AM HEALTH: I AM PROSPERITY: I AM STRENGTH OF WILL: I AM VICTORIOUS ENERGY: I AM CONCENTRATION: I AM POISE: I AM GOODWILL TO OTHERS." These affirmations, constantly repeated, day by day, impress the subconscious mind with their force, and because the mind's

organ, the brain, is built of cells, you are storing the brain-cells by this means with right thought, or, if you please, with the right food for the mind. This right thought not only develops dynamic power of its own, but it also occupies the place previously held by wrong thought, ousting it, and taking control.

SIXTH EXERCISE IN MEDITATION

Thou canst pass thy life in an equable flow of happiness, if thou canst go by the right way, and think and act in the right way. These two things are common both to the soul of God and to the soul of man, and to the soul of every rational being, not to be hindered by another; and to hold good to consist in the disposition to justice and the practice of it, and in this to let thy desire find its termination.—*Aurelius.*

That which does no harm to the state, does no harm to the citizen. In the case of every appearance of harm apply this rule: if the state is not harmed by this, neither am I harmed. But if the state is harmed, thou must not be angry with him who does harm to the state. Show him where his error is.—*Aurelius.*

Nothing happens to any man which he is not formed by nature to bear. The same things happen to another, and either because he does not see that they have happened, or because he would show a great spirit, he is firm and remains unharmed. It is a shame then that ignorance and conceit should be stronger than wisdom.—*Aurelius.*

In one respect man is the nearest thing to me, so far as I must do good to men and endure them. But so far as some men make themselves obstacles to my proper acts, man becomes to me one of the things which are indifferent, no less than the sun or wind or a wild beast. Now it is true that these may impede my action, but they are no impediments to my affects and disposition, which have the power of acting conditionally and changing; for the mind converts and changes every hindrance to its activity into an aid;

and so that which is a hindrance is made a furtherance to an act; and that which is an obstacle on the road helps us on this road.—*Aurelius.*

Reverence that which is best in the universe; and this is that which makes use of all things and directs all things. And in like manner also reverence that which is best in thyself; and this is of the same kind as that.—*Aurelius.*

Then you fear hunger, as you suppose. But it is not hunger that you fear—you fear you will have no cook, nor nobody else to buy victuals for you, nor another to take off your boots, nor another to put them on, nor others to rub you down, nor others to follow you about, so that when you have stripped yourself in the bath, and stretched yourself out as if you were crucified, you may be rubbed to and fro, and then the rubber standing by may say, "Turn him around, give me his side, take hold of his head, let me have his shoulder"; and then when you leave the bath and go home you may shout, "Is no one bringing anything, to eat?" and then, "Take away the plates and wipe them." This is what you fear—lest you be not able to live like a sick man. But learn how those live that are in health—slaves and laborers, and true philosophers; how Socrates lived, who moreover had a wife and children; how Diogenes lived; how Cleanthes, that studied in the schools and drew his own water. If you would have these things, they are everywhere to be had, and you will live boldly. Boldly in what? In that wherein alone it is possible to be bold—in that which is faithful, which cannot be hindered, which cannot be taken away. But why hast thou made thyself so worthless and useless that no one is willing to receive thee into his house or take care of thee? But if any utensil were thrown away, and it was sound and serviceable, everyone that found it would pick it up and think it a gain; but thee no man would pick up, nor count anything but damage. So thou canst not so much as serve the purpose of a watch-dog, or a cook? Why, then, wilt thou still live, being such a man as thou art?—*Epictetus.*

CHAPTER VII

THE MAGNETIC MAN OR WOMAN

We all know people, both men and women, who seem to get what they want from life without any particular effort on their part. The common phrase is that they are lucky. There is, of course, no luck in the matter at all. When we examine the facts to find the cause of the success of these people we find a marked similarity in all the cases of the kind of which we have accurate knowledge, a similarity of manner, a similarity of behavior, a similarity of disposition. The distinguishing trait of these fortunate ones is an equability of temperament, sometimes inborn, sometimes acquired by training. They have poise. They do not fret, worry, or hurry. What they do, and they do much, is done easily, tranquilly. The world goes well with them. They are popular. We like them. We like to talk with them and to be with them. They may vary greatly in their stations of life, but whether they belong to the higher, lower, or middle strata of society, they attract us and we find them interesting.

The foundation of the personal magnetism of which these people are possessed consists of a firmness of will which shows forth in a calm self-confidence that is not assertive. The note struck is self-reliance. They throw out with-

The Magnetic Personality.

out effort an atmosphere of kindliness and dependableness. They inspire us with trust in them. Children and dogs run to them instinctively without fear. Business men cultivate their acquaintance. They impress others by their appearance, but especially by their speech. The principle of atractiveness which they possess in abundance is the principle of strong will, manifesting itself outwardly. Disabuse yourself of the idea, if you entertain it, as many do, that a strong-willed person is therefore arbitrary, dictatorial, or assertive. These are the familiar traits of the obstinate man, who is usually the combative man. The magnetic man or woman is always persuasive. They convince, but not by argument. The loud debate is not for them. Think for a moment of Benjamin Franklin, one of our most magnetic men. Never was there a less assertive man than he: never a less dogmatic man: yet no man won such instant recognition of his merit from all classes and nations as he, and the court of France confessed the charm of his presence as readily as the printer-apprentices of his native Philadelphia. His sincerity and charm won him as high place in the hearts of foreign diplomatists as his wisdom won for him in the scientific world of that day. Truly a man of not unusual gifts which had been trained with care to a state of highest efficiency. It is not uninteresting to remember that in his Autobiography he gives in detail a method of self-examination he made daily use of which is not unlike the method of memory-training given you in this system.

Franklin was pre-eminently a man of strong will developed by self-training, faithfully keeping record of his own advancement and slippings from the path he had set himself to climb. If you have any lingering doubts in your mind as to the advantage to you of the nightly retrospect of the day's doings, a study of Franklin's plan of living will remove them. The plan he laid out for himself was more elaborate and intricate in detail than the plan of this system, but the scheme of each is as similar as the purpose. Recalling what Franklin's method did for Franklin's character you should go forward with renewed confidence and a firmer resolution to get all the benefits offered by faithful carrying through of these few and simple exercises. The system is simple, but the results are not simple. The magnetic man is the successful man. Personal magnetism is the attractive force of the trained will. Franklin was magnetic, strong-willed and trained by self-discipline. Put two and two together in this case and you will see that the general law already twice referred to is also in operation here.

Assuming that magnetism is a fluid force not unlike electricity in some of its properties, it should be necessary to guard against waste or leakage of this force. It is necessary. Every magnetic woman knows that she gives out force to far too many people every day. Every magnetic man is conscious of the same drain upon his reserve or current, and until they have learned how to protect themselves against too heavy drafts upon their magnetic

reserves they feel the strain of meeting too many people in one day. The rule of self-protection in this case is easily grasped, but it does not concern you at this time to know it because you will not be called upon to use it before your first year's practice of these exercises has ended. By that time you will have abundant magnetism, which will stand in need of protection. When that time arrives you will be told what to do. At present the important thing is to show you what you must avoid doing even while your first year's training in self-discipline is proceeding. We call it "stopping the leaks." Avoid jerky, sudden movements, fidgeting feet or hands, for the same reason that you avoid jerky, disconnected thoughts, because they are evidence of lack of control. Avoid attempts to influence others until your own thoughts have been brought safely under the control of your own will, the golden rule in this case being that before you are fit to govern others you must have learned to govern yourself. Avoid the very human weakness of talking about these things, especially about your advance in will-power, to either friends or acquaintances, if your conversation is intended to draw from them any praise. Keep the rule of silence on these matters, except in the case of others who are taking up this work as you are taking it up. In such case discussion is good for all. Keep faith with yourself in things of least moment. Better break your word to others than to yourself. A promise made to yourself is sacred for exactly the reason that no penalty attaches

to its breaking. Anger, worry, and fear are three leaks. Avoid them. You have been told how. There is no room for any of these weakening emotions in the mind that is filled with active, positive thought. The affirmations previously given are warranted to stop all leaks if you will use them as often and as positively as they are needed. Look for the bright side of every unpleasant happening. There is always more than one way of regarding a circumstance. Find that view of the matter which is best for your mind to hold. Have you just missed your train? Waste no time in irritability, but seize the fifteen minutes of leisure thus given you to practice one or more exercises, breathing, visualizing, affirming, as you please, remembering that the trained mind seeks and finds profit for itself in misery and discomfort. It was Epictetus, that wise old Stoic, who said that there were always two ways of taking hold of anything with the mind, a hard way and an easy way. Look for the way that brings the best thoughts with it. It is not always apparent. Your business is to find it. You know how. When found, use it to your advantage. You know how. Make it an ambition to say to yourself in the morning, "Today I resolve to watch my thoughts so constantly that I shall have nothing glaring in the way of failure to reproach myself with at the nightly review of the day's happenings." Try the record. It is worth taking pains about. It the record. It is work taking pains about. It is worth while. Absolutely it is worth while.

Pain and sickness are things you should be

tender of when they happen to others. You need not be so tender of them when they befall you. Never affirm a negative. Do not deny that you have a tooth-ache, if you have one, but see a dentist. Avoid the foolishness of denying the existence and reality of pain. While you are spirit clothed in flesh, that is to say, while you are a human being, you are bound by the laws of flesh or matter, and if your tooth or head aches there is a material reason for it.

SEVENTH EXERCISE IN MEDITATION

Discontent is the want of self-reliance: it is infirmity of will. Regret calamities if you can thereby help the sufferer; if not, attend your own work and already the evil begins to be repaired. Our sympathy is just as base. We come to them who weep foolishly and sit down and cry for company, instead of imparting to them truth and health in rough electric shocks, putting them once more in communication with their own reason.—*Emerson.*

The secret of fortune is joy in our hands.—*Emerson.*

Welcome evermore to gods and men is the self-helping man. For him all doors are flung wide; him all tongues greet, all honors crown, all eyes follow with desire. Our love goes out to him and embraces him because he did not need it. We solicitously and apologetically caress and celebrate him because he held on his way and scorned our disapprobation.—*Emerson.*

Insist on yourself; never imitate. * * * That which each can do best, none but his Maker can teach him. No man yet knows what it is, nor can, till that person has exhibited it. Where is the master who could have taught Shakespeare? Where is the master who could have instructed Franklin, or Washington, or Bacon, or Newton? Every great man is a unique.—*Emerson.*

Abide in the simple and noble regions of thy life,

obey thy heart and thou shalt reproduce the Foreworld again.—*Emerson.*

All men plume themselves on the improvement of society, and no man improves.—*Emerson.*

Society never advances. It recedes as fast on one side as it gains on the other. It undergoes continual changes; it is barbarous, it is civilized, it is christianized, it is rich, it is scientific; but this change is not amelioration. For everything that is given something is taken. Society acquires new arts and loses old instincts. * * * The civilized man has built a coach, but has lost the use of his feet. He is supported on crutches, but lacks so much support of muscle.—*Emerson.*

Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.—*Emerson.*

He who knows that power is inborn, that he is weak because he has looked for good out of him and elsewhere, and, so perceiving, throws himself unhesitatingly on his thought, instantly rights himself, stands in the erect position, commands his limbs, works miracles; just as a man who stands on his feet is stronger than a man who stands on his head.—*Emerson.*

All things are moral. That soul which within us is a sentiment, outside of us is a law.—*Emerson.*

Proverbs, like the sacred books of each nation, are the sanctuary of the intuitions. That which the droning world, chained to appearances, will not allow the realist to say in his own words, it will suffer him to say in proverbs without contradiction. And this law of laws, which the pulpit, the senate and the college deny, is hourly preached in all markets and work-shops by flights of proverbs, whose teaching is as true and as omnipresent as that of birds and flies.—*Emerson.*

All infractions of love and equity in our social relations are speedily punished. They are punished by fear. Whilst I stand in simple relations to my fellow-man, I have no displeasure in meeting him. We meet as water meets water, or as two currents of air mix, with perfect diffusion and interpenetration of nature. But as soon as there is any departure from simplicity and attempt at halfness, or good for me that is not good for him, my neighbor feels the wrong; he shrinks from

me as far as I have shrunk from him; his eyes no longer seek mine; there is war between us; there is hate in him and fear in me.—*Emerson.*

You must pay at last your own debt.—*Emerson.*

Benefit is the end of nature. But for every benefit which you receive, a tax is levied. He is great who confers the most benefits. He is base,—and that is the one base thing in the universe,—to receive favors and render none.—*Emerson.*

Commit a crime and the earth is made of glass.—*Emerson.*

Every man in his lifetime needs to thank his faults. * * * like the wounded oyster, he mends his shell with pearl.—*Emerson.*

CHAPTER VIII

DYNAMIC THINKING

Forty years ago Prentice Mulford, first of New Thought writers, made use of the telling phrase, "Thoughts are Things." It is, perhaps, being a little overworked. It may have prompted that fine old naturalist, John Burroughs, to write his famous poem of which the refrain runs, "Serene I fold my hands and wait, for lo! my own shall come to me." There is nothing the matter with this philosophy except that it is not true. Outside of that there is nothing the matter. As a poem it is a thing of beauty. Never permit yourself to shirk facts. One hundred millions of Hindoos have folded their hands and waited for nigh a hundred years, while a handful of Englishmen who knew the meaning of action took charge of their affairs for them and administered their country to the advantage of England. Twice this number of Chinese have folded their hands and waited while the centuries passed, offering fat pickings of territory and harborage to any pilfering pirate among the nations who might cast an eye that way. Because of this practical application of Mr. Burroughs' philosophy, China is today calling upon strong, peaceful nations, such as the United States for help to rid herself of the robbers who have despoiled her. She is big

"Serene I fold my...
hands and wait. a..
..For lo! my own...
shall come to me."

enough and strong enough and old enough to help herself. Let her think straight and back her thought with action and she will lift herself out of the mire. Thoughts are things, indeed, in the sense that as a man thinketh, so is he, but they do not take the place of doing. They lay the foundation for right doing. They do not excuse you for sitting still and waiting for something to happen. Things do not happen for your waiting. They happen for your compulsion. Events wait upon your will. Your will is action or thought in action.

Thoughts are things also in this sense that whatever is happening to you now, whatever conditions surround you, are the result of your own thinking. If you think failure, if you think sorrow, if you think sickness, you attract to yourself conditions of failure, conditions of sorrow, conditions of sickness. To the contrary, if you think happiness, if you think joy, if you think success, you attract these conditions to you and put yourself mentally on their plane. Like is atracted to like. If you are not satisfied with the trend of your life today, if you would change it, it is in your power to change it. The change depends upon your changing your thought. Think success and it will come to you, not because your thought has drawn it to you from the ends of the earth while you sat with folded hands waiting for its arrival, but because your change of thought from a depressing consciousness of failure to a strongly positive demand for better living conditions is a draft on the bank of the Source of Supply, that is

worth its face value. It is a sight draft, payable on demand, because, and only because, your change of thought has made you a different person from what you were. It has put snap into you that was not there before. It has made you think to a purpose as you never thought before. It has opened ways to you to which your eyes were shut before. It has lifted you out of inaction and despondency by lifting you out of your chair and stirring you into action. It has caused you to impress people as you never impressed them before. It has, in a word, made you help yourself, and has shown you how to help yourself. In this sense thoughts are things. Remember that your right thought attitude must be a reflection of your right physical attitude, calm-eyed, firm-mouthed, self-reliant, confident. Practicing this thought-tone constantly will very swiftly lift your thought-vibrations to the plane of success, and things will then begin to happen. See that you are ready for them when they begin to happen.

Arnold Bennett counsels regular reading of Epictetus and Marcus Aurelius to all those who are beginning the study of self-improvement by training the mind to obey the orders of the will, but Epictetus is not Emerson. Above and beyond all teachers, Emerson is the Guide. Exactly suited to your needs also is a good book on Yogi methods of breathing. There is always one best book on any subject. The best book on breathing is The Hindu-Yogi Science of Breath, by Ramacharaka, for sale by The Yogi Publication Society, A-1000,

Masonic Temple, Chicago, Ill. It has the additional merit of being quite inexpensive. This is certainly the best thing of its kind in print, and will be a great help to you. Also you will need clear, positive examples of success achieved by right thinking and right doing. These things you will find in New Thought, the monthly magazine.

The writer served two years and one month in the United States Army, during the disturbance with Germany, and he voices the dumb gratitude of a million hearts in saying a word of tribute to the Salvation Army. Apart from their service in the field entirely, forgetting the dough-nuts and the coffee, he would ask you to think of what this organization has done for the derelict and the castaway in the slums of the great cities. What genius among them was it who first struck out the phrase, "A Man May be Down, but He's Never Out!" This is a wonder-phrase. In how many thousands of despondent men and women, think you, have these fine strong words waked again the glow of that self-respect which they never thought to know again? If you are one of the world's failures this message is as vital to you as to any waif of the streets, and you will get only great good from repeating it to yourself. It is an affirmation in itself, and complete in itself. It carries in itself the message of New Thought to the world of failures. There are no failures, except such as are too broken by the conflict to lift up their heads. "A man may be down, but he's never out." It should be carved in marble, graven on bronze, em-

'A man may be down...
.But he's never out..

broidered in gay letters of silk on our proudest banners. It should never be forgotten of men while the world endures.

When a hive of bees is sure that there is danger to the future of the hive by dying out of queen-larvae, it meets the difficulty by turning worker-larvae into queen-larvae by feeding a selected few a special food which apiarists have called "Royal Jelly." There is no need of a special creation or introduction of super-creations; the bees convert the barren sister into the great queen by a simple process of superior nourishment. So, when a man or woman, dissatisfied with conditions or attainments, eager to advance, desirous of improvement, seeking for health, happiness and prosperity to make these good things their own and have a share of them in their own lives, search out the way to this change, they are not a little astonished to find that the miracle is wrought by the simple process of feeding them the Royal Jelly of Right Thought. No special creation of a superman is needed. We carry in ourselves, hidden usually from ourselves, the essential powers that lift us from the depths. If you do not like yourself, change yourself. You have the power.

EIGHTH EXERCISE IN MEDITATION

Love, and you shall be loved.—*Emerson.*

Our strength grows out of our weakness.—*Emerson.*

Blame is safer than praise. I hate to be defended in a newspaper. As long as all that is said is said against me, I feel a certain assurance of success. But as soon as honeyed words of praise are spoken for me I feel as one that lies unprotected before his enemies.

In general, every evil to which we do not succumb is a benefactor.—*Emerson.*

As the Sandwich Islander believes that the strength and valor of the enemy he kills passes into himself, so we gain the strength of the temptations we resist.—*Emerson.*

Men suffer all their life long under the foolish superstition that they can be cheated. But it is as impossible for a man to be cheated by any one but himself, as for a thing to be and not to be at the same time. There is a third silent party to all our bargains. The nature and soul of things takes on itself the guaranty of the fulfilment of every contract so that honest service cannot come to loss. If you serve an ungrateful master, serve him the more. Put God in your debt. Every stroke shall be repaid. The longer the payment is withholden, the better for you; for compound interest on compound interest is the rate and usage of this exchequer.—*Emerson.*

There is no tax on the good of virtue, for that is the incoming of God, himself, or absolute existence, without any comparative. Material good has its tax, and if it come without desert or sweat, has no root in me, and the next wind will blow it away. But all the good of nature is the soul's, and may be had if paid for in nature's lawful coin, that is, by labor which the heart and head allow. I no longer wish to meet a good I do not earn.—*Emerson.*

No man ever stated his griefs as lightly as he might. Allow for exaggeration in the most patient and sorely ridden hack that ever was driven. For it is only the finite that has wrought and suffered; the infinite lies stretched in smiling repose.—*Emerson.*

People represent virtue as a struggle, and take to themselves great airs upon their attainment. * * * We love characters in proportion as they are impulsive and spontaneous. The less a man thinks or knows about his virtues the better we like him.—*Emerson.*

Belief and love,—a believing love will relieve us of a vast load of care.—*Emerson.*

There is a soul at the centre of nature and over the will of every man, so that none of us can wrong the universe. It has so infused its strong enchantment into nature that we prosper when we accept its advice, and

when we struggle to wound its creatures our hands are glued to our sides, or they beat our own breasts. The whole course of things goes to teach us faith.—*Emerson.*

We need only obey. There is guidance for each of us, and by lowly listening we shall hear the right word. —*Emerson.*

For you there is a reality, a fit place and congenial duties. Place yourself in the middle of the stream of power and wisdom which animates all whom it floats, and you are without effort impelled to truth, to right and a perfect contentment. Then you put all gainsayers in the wrong. Then you are the world, the measure of right, truth, and beauty. If we would not be marplots with our miserable interferences, the work, the society, letters, arts, science, religion of men would go on far better than now, and the heaven predicted from the beginning of the world, and still predicted from the bottom of the heart, would organize itself, as do now the rose and the air and the sun.—*Emerson.*

CHAPTER IX

THE LAW OF FINANCIAL SUCCESS

Once more it is necessary to offer you a sort of apology for the simplicity of this matter. We told you, however, at the beginning, that the general law which underlay the building of will underlay also the acquiring of personal magnetism and the achieving of success. You can hardly blame us for making your labors easy for you. We might, and without difficulty could, pad out this book to seven times its bulk in elucidating these matters, but surely that would be gain to neither. Recall the reproach the little maid offered to Naaman the Syrian, after he "turned and went away in a rage. "My father," said she, "if the prophet had required some hard thing of thee, wouldst thou not have done it? How much more when he saith unto thee, 'Wash and be clean'!" Well for Naaman that he heeded this friendly, pleading voice. We repeat, the process of this system is simplicity itself, but the results are by no means simple. The Law of Financial Success, despite its high-sounding title, is exactly the same thing as the method of will-building, which you have had clearly set before you. How could it possibly be anything else? Put yourself in the right attitude of mind to make yourself a success, which, as you know now, is done by right

thinking, and it follows logically that you make yourself wealthy, if wealth is what you want. Nothing else could follow but this.

Reverting again to our former example of the multi-millionaire type, John D. Rockefeller, you will find in his autobiography that he was ever of a saving disposition. Not for John D. the transient satisfaction of blowing his money with other good fellows and free spenders of his own age. He early acquired the habit of spending less than he earned, and this alone, if you have ever practiced it, is a training of the will. It is a good, sound habit. Franklin practiced it. Every man who has ever made any money at all, and held on to it after making it, has always been able to save. It is not quite as simple a thing as it sounds. It requires the power to deny yourself not only the pleasure of purchasing something you would like to have, but the power to deny yourself the pleasure of assisting others, and this is often the more difficult refusal of the two. Any man who, earning two thousand dollars a year, has saved one-fourth of this sum yearly and put it safely away in a savings-bank, knows far better than we can tell him how sharply he has been beset from time to time by desire to aid this one or that one to the extent of making a draft upon this nest-egg in the bank. We will say, after a ripe experience, that it takes more savage grit to save money than to make it. It takes more hard will-power to deny than to give. No training in the world is more valuable to you than this simple thing, that you train your-

Denying the Impulse To Give.

self to deny yourself the spending of as much as you earn. Make a beginning at once. Set about it today. There is in many men, however, a joy in the sport of making money which is accompanied by a scorn of money itself, as something of little worth in comparison with the pleasure of giving it away. This is not a sordid ostentation of generosity, but a very real indifference to dollars and cents. It is an unsound feeling, because it overlooks the fact that it requires strong will to deny yourself the pleasure of yielding to the impulse to give. It is a thoughtless impulse. Wisely directed thought, governing this impulse, would refuse it. Your business is to act in accordance with wisely directed thought, and to shun action begotten of impulse. Therefore, save your money.

We have a deep distrust of those systems of mental and physical training which pile exercise on exercise until both mind and body revolt from the task ahead. The essence of success in this business of will-training is that the student weary not in the doing. If you lose interest in the job you fail of results because you do not put conviction into your affirmations, and you do not give the sharp attention necessary to direct the thought in breathing, thinking and visualizing. You pass by certain exercises as too much bother and thereby permit a break in your planned routine. This is not fatal, of course, because the practices may be interrupted for weeks at a time and renewed later with nothing but benefit, but there should not be any breaks at all

in the routine. It is a weakness to permit them. When you have once begun this work we do not expect you ever to lose interest in it. The results alone, we think, will hold you steadfast to the job. The work that is laid out here will keep you occupied for one year. You should give not less than one year's time to the exercises in their order, that you may have a solid foundation on which to build from year to year. There is nothing set before you here which should weary you physically or mentally. If this system dealt with a laborious training of the mind by the memorizing of rules, precepts, and examples, it would not be surprising if you shirked the burden at times, and even grew to hate the whole thing. But here you have no strain or fatigue to contend against, and we feel that your interest will not flag. We are only human, all of us, and there will be days when you will be less keen than at other times; you will have your periods of boredom, possibly, but on this point we can offer you the comforting assurance that such periods of distaste will grow less and less frequent as you proceed. We count upon the results to feed your interest continuously, sufficiently at least to prevent you from skipping the work altogether for a day here and a week there. There should be no skips.

Inasmuch as our system is devised to hold you to your word to yourself, and make your will of some account, you might feel justified if you fulfilled the task to the letter, but passed up the spirit. That will not do at all. There

must be none of the martyr, there must be no self-pity, about this work. What has control of moods to do with any such weakness as feeling ill-used because you are keeping a promise made to yourself? Let us have a cheerful face at all times,and a willing enthusiasm, with nothing grudging about it. This cheerfulness and unfailing good-temper, is, you will recollect, one of the special features of the training. Keep before you the fact that you are engaged in the work of improving the running of a very important machine, the most delicate and finely adjusted in the world, as Arnold Bennett has said, that this machine belongs to you, and that its smooth running and general efficiency is quite the most important work you have ever undertaken. Understand that you only can handle this machine, and that a system which teaches you to get the best service from it is worth some time and some effort, some attention and some loyal performance, particularly as your comfort, your happiness, your health and your success are bound up in the machine, and are dependent upon your knowledge of how to make it work for you at its best under all conditions. The knowledge is here for your using, in such form that you can at once apply it, with assurance that nothing but benefit to yourself and your fortunes can result from the work. We count upon you for one year's faithful trial of this system, and shall be prepared to offer you an advanced course along similar lines about January, 1922.

CHAPTER X

CONCLUSION

The present handy little volume is the first of a series of four books which will be published by New Thought, before May, 1921. These books will all be written by the same hand, and maintain uniformity in size and style of binding. Number 2 of the series will be entitled, "The Biochemistry of Schuessler, A System of Treatment to Maintain the Human Body and Mind in Health and to Cure all curable Physical and Mental Diseases by Use of the Eleven Tissue Remedies or Cell-Foods discovered and first used by Dr. Wilhelm Heinrich Schuessler at Oldenburg, Germany." The need for this book at this time seems to us very great. It will be written with the intention of putting into the hands of the layman a method of body and mind treating, building, and repairing, from infancy to old age, in order that the care of his health may rest with the person most concerned. It would seem a matter not to be debated that a man should know his own body best. It would seem to be an absurdity on the face of it that we have made a habit of handing over the care of our own bodies to someone else, and paying him for attending to them. It is doubtful if any man can know anything at all about another man's body and

mind. It is at least reasonable that it is a man's duty to care for his own health. In fairness to Dr. Schuessler's memory—he died in 1898—it should be added that he was a regular practitioner, and that he wrote his book, Biochemistry, for the use of physicians only. The idea of a layman practicing Biochemistry on himself and family never occurred to him. But times have changed since the good doctor lived, and in presenting to his fellows a system of medicine which comes nearer being a science than anything so far known, he unwittingly conferred a favor upon mankind at large.

In a nut-shell the theory of disease and its treatment propounded and practiced by Dr. Schuessler is that since man is compounded of earth and air, and was called into being by the activities of plants, his body partakes of the mechanism of plant-life to a remarkable degree, and depends upon its mineral constituents, the inorganic salts, lime, iron, soda, potash, silica, and magnesia, in their various combinations with acids, as sulphates, chlorides, and phosphates, for the maintenance of health, and for the cure of disease. Health is a condition of harmony in the blood, tissues and organs, when the cells of which the body is composed carry their proper quantity and proportion of animal and mineral molecules, which ensures right motion of the contents, right activity of the cells, and right functioning of the organs. Disease is lost motion on the part of the cells brought about by loss of the right quantity of the mineral elements, caused

by any one of several reasons. The cure of disease is the choice of the mineral salt that is lacking, administered in the minute, microscopical form, from the 6th to the 12th decimal trituration, in which it is present in healthy blood and tissue. Biochemistry is therefore a supplying of a deficiency, and its findings are very closely allied to modern discoveries touching the importance of microscopically small particles of matter, germs, microbes, bacteria, bacilli, and micro-organisms generally. They knew nothing of vitamines or hormones in Schuessler's day, but his Biochemistry is none the worse for that. Medical Science has a habit of waxing enthusiastic over new words and shortly forgetting the words and the enthusiasm they roused. With regard to Biochemistry it would seem to be good sense and reason that a body which is built by certain elements from the cradle to the grave, must be repaired by those same elements, and cannot be repaired by any other elements, whether harmless or poisonous. This, briefly, is Schuessler's theory.

Ask any homeopath in the United States if he ever heard of Schuessler's Tissue Remedies and he will reply at once, "Oh, the Twelve Tissue Remedies; certainly. Some of them we use constantly. They are old homeopathic remedies, of course. We used them years before Schuessler was born." Ask any homeopathic manufacturing chemist if he sells Schuessler's Tissue Salts and he will say, "Oh yes. We manufacture Schuessler's Twelve Tissue Remedies, and carry a full

stock of them always. We have them from the 2nd to the 12th decimal triturations in any quantity desired." Ask any bookseller of homeopathic literature if he has anything new on Schuessler and he will answer, "You mean Schuessler's Twelve Tissue Remedies? Yes, here is Brown and Blank's latest work on these salts." He hands you a copy of a thick book. Turning over the pages you will find that the contents may be good homeopathy, but they are certainly bad Schuessler. What is the matter with all these people? If there is one thing which Biochemistry does not resemble in any way whatsoever, that one thing is Homeopathy. It is flatly opposed to the homeopathic theory in every detail. Schuessler himself did not scruple to make fun of the sacred doctrine of Similia Similibus Curantur, which is the shibboleth of homeopathy. "Could anything be more absurd," says he, "than to suppose that a cold is curable by administering a minute quantity of mucus as a medicine?" He practiced for many years as a homeopath before he broke clean away from that school and evolved his own theory of disease and its treatment, which he sent forth to the medical world under the name of Biochemistry. His first book told of the Twelve Tissue Remedies and their use. His last book, the proofs of which he corrected just before his death in 1898, definitely and clearly stated his reasons for reducing the number of the Tissue Salts from Twelve to Eleven, eliminating calc. sulph., or sulphate of lime, on the ground, as he states, that this salt is not

found in human blood and tissue in health and must be therefore dropped from the armament of the biochemist. "Only those mineral combinations," says he, "which form a part of the constant constitution of the blood in health, can be used in the biochemic treatment of disease." Is not this plain speech? Is there anything here which admits of an argument? The founder of a system of medicine tells you under his own signature, for his last book is published by a Philadelphia firm, that the Schuessler Tissue Remedies are not Twelve, but Eleven, and tells you why the change was made, and yet today, wherever you ask for information from people who ought to know, from people who are even manufacturing the salts, you are informed that the Tissue Remedies of Schuessler are Twelve in number! For the double reason that Biochemistry is entirely adapted to the use of laymen, and that it seems advisable to publish a book conveying Schuessler's theory and practice of Biochemistry in strict accordance with his own words, neither adding thereto nor subtracting therefrom, New Thought will elucidate this system in the forthcoming work, constituting No. 2 of the One-Best-Way Series.

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